



H. Z. Weinstock

- An Ardent Zionist Who Left Palestine in May 1948

by Kai Kjær-Hansen

Among the Hebrew Christians who left Palestine in 1948, I have only seen the designation "ardent Zionist" used about H. Z. Weinstock.¹ Whether or not there were more of his kind among the evacuees – even if we omit "ardent" – I dare not say. But I am open to the possibility that *some* of these left the Land with a Zionist point of view.²

In this article, I shall give an outline of Weinstock's life in Palestine up to the middle of May 1948, and an outline of what became of him in England.³ The main purpose of this article is different, namely to find out why Weinstock, the "ardent Zionist," left the Land, and also to ascertain if he, due to the troubles he experienced in Palestine, later gave up his Zionist views.⁴ It will also be shown how the CMJ representatives changed their view of whether or not the Weinstock family should be evacuated.

But first: Who are we talking about?

Who Was Weinstock?

There are some brief biographical notes from 1957, in connection with an announcement that Weinstock had resigned from his work as a CMJ missionary in Hull, as he had been accepted as a candidate for ordination and begun his training for this.

1 Used by the Rev. Roger Allison, leader of CMJ in Jaffa in a letter to CMJ's General Secretary, Rev. C. H. Gill, in London, May 4, 1948, dep. CMJ c. 219, Bodleian Library, Oxford. Below in the notes just referred to as "Allison" and "Gill" and correspondingly "Jones" about Rev. Hugh R. A. Jones, the Head of the Mission, residing in Jerusalem. References in the notes below to CMJ's archive omit "Bodleian Library, Oxford."

2 I am *not* pleading for a view that the *majority* of the evacuees had a Zionist point of view – including a belief that the establishment of the State of Israel was a fulfilment of prophecies in the Scriptures – but only pointing out that one should not criticize their attitudes without a prior investigation of each individual's personal conviction, an investigation which has not yet been undertaken, and which is not easy today.

3 Altogether it would be interesting to get an overview of what happened to the other Hebrew Christians who were evacuated. See, e.g., Bodil F. Skjøtt's article about Ursula Jones in this issue of *Mishkan*.

4 To a large extent, I shall let Weinstock and Roger Allison, the CMJ representative in Jaffa in 1948, speak for themselves.

Mr. Weinstock was brought up a strict Orthodox Jew and first heard of Jesus when a boy in an Orthodox School by secretly reading Klausner's "Jesus of Nazareth." This was regarded a pernicious literature and when discovered the boys who had been reading it were severely punished and the book publicly burnt. At the age of 15, while attending the Orthodox Training College for teachers, he passed a Jerusalem book shop and was attracted by the portions of the New Testament displayed in the window. Eventually he obtained a New Testament which he read for himself although not without some sense of guilt. Ten years later after some distressing personal experience and a miraculous escape from being shot during the "troubles" in Palestine he was brought to faith in Christ, and subsequently joined our mission staff. On coming to this country [= UK] in 1948 he became our missionary in Hull.⁵

More exact information about Weinstock is available in the book that was kept in Christ Church, Jerusalem, listing those who applied for a post with the mission.

Under February 1942, there is a sheet saying that "Haim Zebulon Weinstock" has applied for the job of depot-keeper and evangelist in the Jaffa area, and that he lives in Jerusalem. He has a Palestinian passport, was born on February 27, 1912, baptized on November 26, 1940, in Christ Church, Jerusalem, by the Rev. H. W. L. Martin, and confirmed in CMJ's Jaffa Chapel on April 1, 1941, by the Bishop in Jerusalem. He is married with two daughters, ages four and two – and his application has been approved locally from October 1, 1941.⁶

A later addition in the same book states that Weinstock was granted British naturalization in 1951. In other words, Weinstock was in CMJ's employ from 1941 till sometime in 1957. And in 1948, he was not "new" in the faith.

Weinstock in Jaffa 1948

I am not going to give a proper description of Weinstock as a CMJ missionary in Jaffa from 1941 to 1948; I will just mention that he was first assistant to Hugh Jones until 1946, and when the latter moved to Jerusalem to become Head of the Mission, Weinstock worked together with Roger Allison. About his work as an evangelist and colporteur in 1947, it is said in a report that he has visited thirty colonies.⁷ In between there is also time to teach Hebrew at a language school in Jerusalem, in the autumn of

5 "Mr. H. Z. Weinstock," *Jewish Missionary News* (1957): 59–60. The mentioned "troubles" refer to events in the late 1930s. It is interesting that Weinstock's way to faith in Jesus begins with his reading of Klausner's book about Jesus of Nazareth.

6 Cf. *Applications F*, entry F 206, Conrad Schick Library, Christ Church, Jerusalem.

7 Cf. a 1947 report from the work in Jaffa entitled "Changing Scenes," dep. CMJ c. 100.

1947, for example, to the Swedish missionary Greta Andrén, who gives him fine marks: "He is an excellent teacher and, besides, I am pleased with the contact to him."⁸

About the missionary work in Jaffa in the spring of 1948, it is reported in the May issue of CMJ's magazine that Weinstock and the other workers "have been able to carry on the evangelistic work in conditions of a little more freedom and security than previously. They are able to minister to, worship with and visit the Hebrew Christian community and make contact with enquirers."⁹

Nothing in the article indicates that they are planning to evacuate Weinstock; they were not! The sources are crystal clear.

First, as late as April 16, Jones warns against generalizations when it comes to "the present position of the Hebrew-Christian in Palestine and also what his position is likely to be in the future." He writes, "First of all one cannot generalize and at present at any rate the Hebrew-Christian in Jerusalem is in a much more difficult position to say a Hebrew-Christian on the coastal plain." While Jerusalem "is surrounded and besieged" and has problems "of food shortage," this is not the case on the coastal plain, according to Jones.¹⁰

It should also be noted that when Jones tries to help Hebrew Christians in Jerusalem, whom he does not consider to be in danger, it is not evacuation he has in mind. In the same letter, he writes: ". . . and if I can get a job for Mr. Nussbaum with the International Red Cross who have their Jewish branch in the Hospital [in Jerusalem] they may also remain."¹¹

Secondly, in the same letter of April 16, Jones mentions where the CMJ missionaries who have chosen to remain in the country are going to live. That there are no plans of evacuating Weinstock appears from the following:

The Allisons, Miss Brooke and Mr. Weinstock and family will be remaining in Tel-Aviv probably going to live in a house in Sarona¹² as the two flats that we occupy on the border between Jaffa – Tel-Aviv may become too unhealthy, though we shall not abandon these flats unless we can [read: cannot] help it.¹³

8 Greta Andrén to Birger Pernow, Director of the Swedish Israel Mission and Chairman of the International Missionary Council's Committee on the Christian Approach to the Jews, August 23, 1947, E Vle: 1, Church of Sweden Archives, Uppsala. The Swedish Sister Greta came to Palestine in May 1946, left the country in March 1948, and returned to Israel in November 1949; cf. *Missionstidning för Israel* (1946): 260; (1948): 134; and (1950): 18–21. Sister Greta was an eager advocate for the "rescue" of her Hebrew Christian friends; *Missionstidning för Israel* (1948): 134–35.

9 *Jewish Missionary News* (1948): 75.

10 Jones to Gill, April 16, 1948, dep. CMJ c. 219.

11 This seems to have failed. At any rate, Nussbaum, with his wife and three children, one an infant, appear from available lists to be among those who left the Land on board the *Georgic*.

12 CMJ's Mission House was on the border between Jaffa and the new Tel Aviv. They also had flats in Abu Khadra House in Sarona, then part of northern Tel Aviv, today in central Tel Aviv.

13 Jones to Gill, April 16, 1948, dep. CMJ c. 219.



In the same letter, Jones says that “Mr. Weinstock has become a member of the Mishmar,” i.e. the Jewish guard. So as late as mid-April, Jones is aware that the situation in Jerusalem is different from the one on the coastal plain, which raises hopes that Hebrew Christians on the coastal plain may remain in the Land:

We are, therefore, beginning to feel already that the Hebrew-Christians in the Jewish area of Jerusalem are becoming more and more under suspicion. The following illustration I think tends to show the difference in attitude between the attitude on the coastal plain and that in Jerusalem. Early in the present trouble Mr. Newman¹⁴ was asked to help in the Jewish Agency in translating Arabic newspaper as

his contribution to the national service.

Down in Tel-Aviv Mr. Weinstock has become a member of the Mishmar. Quite recently Mr. Newman’s services have been dispensed with on the grounds, we presume, that he is a Christian, whereas Mr. Weinstock is still unmolested. One cannot tell how long the Hebrew-Christian on the coastal plain will not be dis-

criminated against but since there is no food blockade there and the Jews are not in any immediate precarious position it seems that the lot of Hebrew-Christian there may not be difficult provided that he is not regarded with suspicion on some special grounds.¹⁵

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On April 21, Jones goes to Jaffa in his station car, expecting this to be the last time he can go there before the anticipated troubles between Jews and Arabs break out.¹⁶ In the car are Miss Brooke, who had come up from Jaffa for the weekend, Miss Boyd, who is being transferred from Jerusalem to Rehovot and is to stay with Dr. Lili Simon,¹⁷ and Aviva, Weinstock’s

14 Peter Jacob Emmanuel, who changed his name to Peter Newman, was a Jew from Baghdad, baptized in Jerusalem in 1938, and employed by CMJ; in 1947, he married Miss M. Murphy, a nurse at the Jerusalem Hospital; cf *Application F*, entry F 163 (see note 6 above). Together with two other English nurses, Mrs. Newman left the Land in April 1948. Peter Newman followed them shortly thereafter. In May 1947, he had been kidnapped and interrogated by Jewish extremists; see Kelvin Crombie, *For the Love of Zion* (London: Hodder & Stoughton, 1991), 210. Peter Newman’s view of Zionism and the establishment of the State of Israel is an obvious topic for further study.

15 Jones to Gill, April 16, 1948, dep. CMJ c. 219.

16 Jones to Gill, April 27, 1948, dep. CMJ c. 219.

17 Dr. Lili Simon, a Hebrew Christian, had worked as a missionary in Bucharest until 1941, when due to political circumstances she was “evacuated” and moved to Palestine, cf. J. H. Adeney, *The History of CMJ 1908–1958*, unpublished copy in the Conrad Schick Library, Christ Church, Jerusalem, 164–65. Adeney writes: “Dr. Lili Simon took a post in a Jewish School in Rehovot at the invitation of the Jewish Headmaster although he knew she was connected with the Mission. She continued there all through the war years, and made many contacts.” She taught in Hebrew. Dr. Simon is an example that a person



daughter "who had been at Christ Church School in the Hospital premises since January." Jones arrives at Tel Aviv without the requisite permit to get into town. "So I had to talk at the barrier with Mr. Weinstock and Doctor Simon," he writes in the same letter.

This conversation changed Jones' attitude as to whether or not the Weinstock family should be evacuated, which appears from the following words by Jones:

Unfortunately it seems that now in Tel Aviv, as in Jerusalem, the lot of the Hebrew Christian is going to become, at any rate for the immediate future, extremely difficult. Mr. Weinstock was feeling very unhappy about his position vis-a-vis Jewish people, which has changed very much for the worse within the last few weeks and he is getting black looks on every hand. I feel myself that the only thing to do is to get him out of Palestine if possible.¹⁸

Jones' letter is dated April 27, and is about his visit to Jaffa on April 21. After April 22, he and the Jaffa staff have no contact with each other,¹⁹ and Jones is ignorant of what has passed in Jaffa. What happened on April 21 before Jones' arrival, and what happened in the following days?

Weinstock in Jaffa – Events from April 21 till mid-May

Late in the afternoon of April 21, before Jones had arrived in Jaffa, some Jewish "extremists" force their way into the Mission House and "dashed to any windows which overlooked the street," expecting an Arab taxi filled with explosives. After the actual shooting, Allison recovered, as he writes, "two unexpended rounds of tommy-gun ammunition on my desk, with the Church Cross lying very near, which they had carried with them from the Chapel into the Study."²⁰

On April 23, Weinstock and Allison note "a gang of labourers moving our school furniture from the Cafe opposite our house; we had it stored there since Operation Polly." In Allison's words:

We decided to intervene, though (on my part at least) with some trepidation, not knowing to what body these young men might belong! Weinstock and I were met with some surprise, but not without courtesy. But by the time I had fetched an inventory of our stuff from the house, the first load was just about to drive off. We were put to the

connected to the mission could make herself useful for children in the new Zionist state. I have no knowledge of her attitude to Zionism as such.

18 Jones to Gill, April 27, 1948, dep. CMJ c. 219.

19 Allison writes: "Since April 22nd we have had no communications from Hugh [Jones] but neither has he, I think, from us: such is the situation in this small country, where in two days one could walk from Jaffa to Jerusalem." Cf. Allison to Gill, May 6, 1948, dep. CMJ c. 219.

20 "Postscript," Allison to Gill, April 29, 1948, dep. CMJ c. 219.

side of the road, while a quiet conference was held, and then without any explanation they drove away. We decided that it was wiser, still not knowing who they were, to return to the house.²¹ A quarter of an hour later, we were told that we were all under curfew, and we remained thus for 24 hours. Also we have to submit to a cursory search of the house, during which our Church Telephone was wrenched out of its place and carried off. I am sorry to say that there is still a certain misunderstanding about this telephone (apparently), which places poor Weinstock under suspicion; they still have the keys of the book-room and the yale key of his own flat in their possession; and I am finding it difficult to establish contact with the highest authority, with whom to try to put it all right. It is unpleasant, but we hope that the issue of it will be happy.²²

Allison ends his "Postscript" with the following words: "I think it would be better for us if the above incident were NOT for publication." More than sixty years later, I suppose it is legitimate to publish it!

"We have had a trying week in respect of Weinstock"

Under the date of May 4, 1948, Allison elaborates on these matters and on what happened in the following days. The section of the letter which is relevant for our purposes is quoted here *in toto*.²³

We have had a trying week in respect of Weinstock. We had hoped that he would escape the discrimination and suspicion which has been against and upon so many other H.Cs. during the past weeks; but ten days ago, almost immediately after he and I had intervened to try to save some of the school furniture from that un-known gang of labourers, all of us came under the special eye of the local Haganah post; the search of the house followed, the telephone of the Church was wrenched away, we were all under house curfew for 24 hours, so could communicate with no one about anything, and the W. family and Miss Brooke and Miss Lawrence for a further 12 hours.

But whereas the rest of us have apparently been freed from undue suspicion, W. himself remains in that uncomfortable and (as we are quite sure) unjustified position. The tragedy in his case is that he has been a most ardent Zionist and one could not hope to find a more sincere patriot; this treatment has consequently shaken him very bad-

21 That the removal of the mission's furniture, stored in the nearby Cafe, generates insecurity on April 23, is understandable. Later, Allison reports that it was all due to a misunderstanding. The owner of the Cafe had asked to have his *own* furniture moved and had "apparently failed to inform them that our furniture was there as well as his own," cf. Allison to Gill, May 18, 1948, dep. CMJ c. 219.

22 "Postscript," Allison to Gill, April 29, 1948, dep. CMJ c. 219.

23 The paragraph breaks are mine; a few obvious misprints have been corrected.



ly, though he is now getting over the first shock. There has been no interrogation of him and no arrest, but things have been said about him and to him, which have distressed both him and his wife. All his keys were at first taken away from him, and his flat keys and those of the Book-room have even now not been returned.

The climax of this silent, subtle show of opposition came when, after having slept with a good friend for about a week during the mortar firing on our border and having with his family returned to his own home during the day to eat and rest (as he could not remain in the house of the friend), they were a few days ago refused even admission to their home and thus left on the streets. We have so far been unable to do much practically to help, as we are not permitted to receive them even temporarily into our flat in Sarona. I have however been busy trying to make contact with the highest authority responsible for this treatment. The Assistant D.C. in T.A. and the D.S.P. of Police (both of them Jews) have been unable to do much to put me in touch, but I am thankful to be able to report that I have met with the kindest and most considerate understanding from the Chief Rabbi here, Dr. Untermann, with whom I have been in touch twice before since he arrived here from Liverpool. He accepts the fact of our little community; he shows sympathy with the awkward position of a converted Jew; he expressed the opinion that, if the opening of the Book-room had anything to do with him, he would have it opened again at once, for, he said, if only more people would read religious books including the Bible, the world would be a much better place. Practically, he asked me to put my request to him in writing, which I did in his home, and he said that he would do his best to transmit it to the H.Q. of the Haganah; though this is hard enough even for him – it is an elusive body! – I should add that, on the whole, I have received nothing but courtesy from the members of the Haganah, especially in the matter of the attempted recovery of the furniture, which they (as it turned out) were removing on other instructions from the Cafe, where our stuff was stored.

But patience could not wait when a family with three small girls was deliberately left to wander in the streets, with their own home perfectly accessible. We are trying to find some suitable alternative accommodation for them in some other village, at any rate temporarily; this will mean expending some of the valued reserve which Jones left with me; but it is impossible for the family to be left in this plight any longer, and we all feel that it would not be right to expect them to go back to the border just at this time, with feelings so high; also, the water supply to the house from Jaffa, uncertain for some months past, is now non-existent, and life is distinctly unhealthy. I hope that even to-day W. may have found two rooms in another village where we hope that he may be able to earn enough to pay for his rent, and

be left in peace by those who wish him ill.²⁴

The letter shows that on May 4, Allison does have plans of “evacuating” Weinstock, *not* to England, however, but to a village near Jaffa – and temporarily! From a letter of May 18, however, it seems as if the family has spent some days in the mission’s flat in Sarona,²⁵ where the Allisons and Miss Brooke had moved on May 26.²⁶

In other words, while Jones on April 21 has come to the conclusion that Weinstock should be evacuated, Allison, as late as May 4, is endeavouring to keep the Weinstock family in the Land.

Weinstock Is Evacuated to England

In a letter of May 18, Allison gives the following information about the Weinstock family:

Our biggest resent loss has been that of Mr. W. about whom you may be hearing more soon, if you have not already done so. It was with bitter and almost heart-breaking regret that he was so suddenly made to realise that his sincere Christian work was neither understood nor to be tolerated by certain authorities. More than any Hebrew Christian that I know, he has shown himself a Zionist and most loyal patriot; but, like so many who have a higher vision of the true good of their people and country, he has been “cast out.” I believe it is with real sincerity that he says that, were it not for his family of small children, who had already tasted of unnecessary suffering, he would have much preferred to stay and stick it out.²⁷

Weinstock and family came to England *before* June 1, 1948.²⁸

Weinstock in England

Whether or not it was difficult to find accommodation for Weinstock, CMJ can announce as early as in the December issue that same year that Weinstock “has at last moved to Hull,” where he already “has been able to hold a Committee meeting to plan how to begin his work there, and the

24 Allison to Gill, May 4, 1948; dep. CMJ c. 219.

25 Allison to Gill, May 18, 1948; dep. CMJ c. 219.

26 Allison to Gill, May 6, 1948; dep. CMJ c. 219.

27 Allison to Gill, May 18, 1948; dep. CMJ c. 219.

28 Cf. Gill to Jones, June 1, 1948; dep. CMJ c. 219, where Gill writes: “Now we have the Weinstocks and Mrs. Markuse from Jaffa. The chief problem is to get any place where a family like Weinstock’s can be taken in at any reasonable figure, and we are still struggling to find a home for the Okos.” Mr. Oko had also been exposed to disagreeable experiences, which made it necessary for the family to stay at the hostel in the Christ Church compound; cf. Jones to D. C. Butcher, CMJ’s Head of Mission in Egypt, March 8, 1948, Conrad Schick Library, Christ Church, Jerusalem. Mrs. Markuse can be added to the list of names of evacuees in May 1948.

clergy are hoping to find a suitable room or small hall where he can hold his meetings."²⁹ I cannot give a detailed description and evaluation of his work here, but it is a fact that up until 1966 he kept in touch with CMJ.

At St. Aidan's College, Weinstock manages to interest a number of his fellow students in the work of CMJ. "He brought a large party of them over to the Palestine Exhibition at Preston," it is said of him in 1958.³⁰

In the beginning of 1960, Weinstock reports to CMJ "that his parish work in Hull leaves him little time for maintaining his Jewish contacts, but he was able to invite 23 Jewish people, including whole families, to a Christmas party."³¹ In 1966, he is guest speaker at the Summer School.³²

Apart from this, I want to draw attention to three matters which should be mentioned because some may see this as "evidence" of how thoroughly assimilated and "churched" Weinstock was, or had become, in England.

Weinstock and the Book of Common Prayer

Together with Miss M. B. Hall, whom he knew from Palestine, Weinstock has been working on a new translation of the Book of Common Prayer into Hebrew.³³ When this project began, I dare not say, maybe in Palestine. Jones tells in the spring of 1951 about an evaluation of the translation:

Miss Havas,³⁴ whom I have asked to vet the Hebrew translation made by Weinstock and Miss Hall, has at last returned it to me. She quite frankly says that it is not good Hebrew; it has many mistakes and really is not suitable for publication in its present form. I am very sorry and am afraid this will be a disappointment, particularly to May Hall and Mr. Weinstock. The latter has probably forgotten much of his Hebrew by now.³⁵

Weinstock as an Ordained Minister

In the summer of 1957, the following is announced in CMJ's magazine:

We are delighted to report that His Grace the Archbishop of York

29 *Jewish Missionary News* (1948): 225.

30 *Jewish Missionary News* (1958): 26.

31 *Jewish Missionary News* (1960): 25.

32 *CMJ News* (1966): 15.

33 The Book of Common Prayer was first published in Hebrew in 1837, and used by Bishop Alexander in Jerusalem. See Kai Kjær-Hansen, "Hebrew in the Hebrew Congregation in Jerusalem up to Alexander's Death," *LCJE Helsinki 2003* (Århus, Denmark: Lausanne Consultation on Jewish Evangelism, 2003), 237–39.

34 The Finnish missionary Aili Havas came to Palestine in 1932, acquired great expertise in Hebrew, and ran a small children's home in Jerusalem, where she remained in May 1948. See Heikki Nurminen, "Eighty Years of the Finnish Evangelical Lutheran Mission in Israel," *Mishkan* 41 (2004): 63–71.

35 Jones to General Secretary W. A. Curtis in London, April 7, 1951, dep. CMJ c. 220. I cannot take Jones' comment seriously that Weinstock, after two and a half or three years in England, should have forgotten his Hebrew. Was this translation project shelved? What became of it? This might be worth looking into.



has accepted Mr. H.Z. Weinstock as a candidate for Ordination. Mr. Weinstock has already begun his training at St. Aidan's College, Birkhead. This means that for the time being he will have to leave the work in Hull but we have every hope that, on completion of his training, he will return to the Society as an Ordained missionary.

This is yet another answer to those who say Jewish missionary work never does any good.³⁶

The last sentence supposedly means that Weinstock has become a light to the nations, like many other Hebrew Christians before him. And did Isaiah not say that Israel should be a light to the nations?

Weinstock's Garb

From 1949 up through the 1950s, Weinstock is a frequent participant in CMJ's Summer School. In 1949, there is a photo of him in a suit and tie.³⁷ In 1958, there is one of him with a suit and clerical collar.

Engaging in a translation of the Book of Common Prayer into Hebrew, being ordained in the Anglican Church, and wearing a clerical collar at a conference on Jewish mission will surely be seen by some as an expression of total assimilation.

This matter may be discussed in a different context, and undoubtedly, there will be many different opinions about it. But if the discussion is to become a serious one, it is necessary to include the first Jewish/Protestant bishop in Jerusalem in modern times, namely Michael Solomon Alexander (1842–1846),³⁸ as well as the many "famous" Hebrew Christians who in the past served "the nations" with the gospel.

And here we leave Weinstock, without knowing details of his life hereafter. But we still have to find out if the "ardent Zionist" in Palestine remained a Zionist after the "troubles" he went through in Jaffa in the spring of 1948. There is no doubt where he stands in the summer of 1949. On his stance later on, I cannot comment.

By way of conclusion, and without further comment, I step aside and make room for the speech Weinstock gave at CMJ's Summer School in 1949, as it appeared in CMJ's magazine. The two last paragraphs are of special interest.

The Jew and Jesus Christ

Mr. Z. Weinstock

It is a great pleasure to be at a Summer School. In Jerusalem we used to pray year by year for the success of the Summer School and I wished I could attend. Now I am delighted to be here at this, my Summer

36 "Mr. H.Z. Weinstock," *Jewish Missionary News* (1957): 59.

37 *Jewish Missionary News* (1950): 180.

38 On Bishop Alexander, see Kelvin Crombie, *A Jewish Bishop in Jerusalem* (Jerusalem: Nicolayson's Ltd, Christ Church, 2006).

School Number One.

I have been asked to speak on "The Jew and Jesus Christ," and the words that come to my mind are from the ninth Chapter of Isaiah, "The people that walked in darkness have seen a great light." Before the soul of the Israelite can receive newness of life by the Cross of Christ, he must be enlightened by the Spirit of God to perceive that Jesus is the Messiah.

Before the soul of the Israelite can receive newness of life by the Cross of Christ, he must be enlightened by the Spirit of God to perceive that Jesus is the Messiah.

When addressing a Judean Club in Hull, I put the question "Why don't the Jews believe in Jesus Christ?" Before I had finished asking the question replies were coming from all sides which I summed up as follows: The Jew waits for a Messiah who will save the nation from its enemies and establish a Jewish State. Jesus did not save Israel from the Romans, and died because of His failure to do so. The Jews look upon Jesus as a great teacher and reformer, possibly the greatest in the world, but no more. The Jew is still expecting military salvation, he does not see the spiritual redemption, he is still in darkness.

The Jew is in darkness, too, about the Trinity, about the Messianic content of the Old Testament, about the whole of the New Testament, and so very often even about his own religion. He does not realise that his religion is a manufactured man-made religion, for the Jew has strayed from his own Old Testament and had never come in contact with the New.

Here in England, a so-called Christian country, I was amazed to find that though Jews and Christians are together in the same schools, yet the Jews do not know the content of the New Testament. I always thought that it was only in Palestine that the New Testament was unknown to the Jews. Here, when I visit Jewish families, they say to me, "How dare you bring into this house that New Testament, a book which is so full of anti-Semitism?" a remark which showed me they knew nothing about the New Testament and had not read it for themselves. It was a shock to find them so ignorant of what the New Testament really is. Also here in England I meet Jews who do not know their Old Testament. With the Old Testament a sealed book and the New Testament unknown, how shall they hear about Jesus Christ, and how shall they believe on Him of Whom they have not heard? The answer is to bring the Jew back to the Old Testament, to search the Scriptures, as the Jews did in the time of our Lord. We must teach them first to read and study the Old Testament and show how it has been fulfilled in the New.

In the State of Israel to-day the Jews are learning the Old Testament, for almost every boy and girl studies the Bible in school, and then, when some of them have read the New Testament they have accepted Christ. We do not hear of many public conversions and baptisms, but there are many who have found Jesus Christ in the Bible



and believe on Him.

I wish that our Mission were able to provide a place where Hebrew Christians could find employment, or help to form a Hebrew Christian colony, because public confession causes them to lose their living and so many go “underground” to practise their Christianity. I know of a big group of over 200 who gather together from time to time to read the New Testament and search for the truth. Just before I left was asked to speak to this group of intellectual Jews. It was not a missionary meeting, but a meeting of Jewish seekers. I was able to speak to them about the doctrine of the Trinity.

We are living in a time when prophecies about Israel are being fulfilled in front of us, and for those who have eyes to see, God’s purposes are being made plain. As without Zionist propaganda, the establishment of the State of Israel would not have been achieved today, so without Christian propaganda the turning of Israel to Christ will not be achieved. Soon may the eyes of Jewry be enlightened, that the people who walked in darkness may see the light.³⁹

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³⁹ *Jewish Missionary News* (1949): 170–72.